1:Layard E-5 (1914-1915) 1942
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free concave upper border, the other two sides being each lashed to a bamboo spar. There being no mast, the sail was held in place by means of a forked piece of wood inserted into the lower end of each spar in such a way that the fork attached to one spar rested on a specially constructed thwart amidships,[1] while that attached to the second spar rested on the stem of the first. Joined thus together at their base, the two spars projected upwards and outwards to support the free upper side of the sail, each upper angle so formed being referred to as the "tip of the wing."

Rigging.

The rigging consisted of six ropes plaited from the inner bark of a tree which in Atchin is called *wulu*, such ropes being more pliable and less liable to fray than the stronger coconut sinnet used for lashing the parts of the canoe. Of these six ropes, three were made fast about half-way up each spar. Functionally, these ropes may be divided into two classes. Two serve as stays, that attached to the windward spar being made fast to the outer longitudinal pole connecting the booms at the point of their attachment to the float, while that supporting the lee spar is made fast to notches on the ends of the booms projecting from beneath the lee platform. The remaining two ropes attached to each spar, making four in all, are made fast respectively to the fore and after thwarts.

Sailing.

The normal sailing direction of the canoe is with the outrigger on the starboard side, and in certain cases when there is only one figure-head, as in the coastal canoes, it is always placed on this side. Normally it is always necessary to keep the outrigger to windward, as otherwise the outrigger would become submerged and sailing would be impossible. In the case of a sea-going canoe, however, which has a prow at both ends, when sailing into the wind, instead of putting about, as is the case with any European craft, the direction of the canoe is reversed at the end of each tack, the sheets being loosened and the sail turned to the required position. This brings the outrigger on to the port side, and for the reason above mentioned, this tack being dangerous, it is never kept up for long, the canoe being brought back as soon as possible on to the starboard tack. For the same reason, this manœuvre is performed only in comparatively calm weather. In rough weather the outrigger is always kept to windward, part of the crew sitting or standing on the weather (outrigger side) platform or even further out along the booms in order to prevent it from being dragged out of the water owing to the pressure of the wind on the sail. In very high winds the sail can be reefed by rolling part of the sail on to the lee spar and making it fast there by loops let into the sail. The

[1] Haddon (ibid. p. 26), describing a specimen in the Basel Museum, says "on the edge of the canoe."

1:Layard E-5 (1914-1915) 1942 0012 Malekula, 0012

craft is steered by means of a long paddle (Fig. 55) held by the steersman on the port side to counteract the dragging effect of the outrigger float.

FIG. 55
Steering-paddle of a sea-going canoe (*nu-wak wala*).

Navigation by night.

Sea-going canoes furnished with sails were capable of long voyages by night as well as by day, navigation by night being assisted by considerable knowledge of the apparent movement of the stars. An account of a night voyage undertaken by the author with the natives of Atchin, together with some of the natives' astronomical observations, will be given in a later volume.

Canoes named after trees used in their construction.

Sea-going canoes may be made from the trunks of various trees, those I recorded being *tawò*, *nev*, *bagure* and *na-tor*.

Each individual canoe is named. The following list of canoe names in the order in which they were constructed shows that it is to the trees from which they were made that the name chiefly refers. These names are:

Vile	*Tawò borav(u)*
Tawò iwagh	*Tawò veturah*
Na-tor	*Vile*
Vile	*Na-tor*
Tawò mel	

Vile is presumably another tree from which canoes are made.[1]

Ownership.

If, when a sea-going canoe is to be made, a Maki is in progress, the canoe then belongs exclusively to the officiating "line" of Maki-men, that is to say, to the officiating matrilineal moiety within the double-village.[2] In this case, it will be the members of the introducing "line"

[1] Compare p. 79 for two Raga canoes made respectively from trees called *pego* (bread-fruit tree) and *nev*. A similar practice of naming canoes after the trees used in their construction is recorded also by Rivers (1, vol. I, p. 171) from Mota and Merlav. One of the trees so used is *tora*, corresponding to the Vao *na-tor*.

On the adoption of whalers in place of sea-going canoes this type of naming after trees could not be continued. Names given by the natives to their whalers, as recorded by Godefroy, are "New Year" (pronounced *niowyet*), the boat having been bought close to New Year's Day, "Comet," after Halley's comet which was clearly visible in the islands, "Queen," and "Saint-Michel."

[2] Compare Rivers's statement (1, vol. I, 209) that in North Raga "canoes are in no case individual property even now, but belong always to the *verana* as a whole," the *verana* being described as 'the subdivision of the [matrilineal] moiety the exact nature of which is uncertain,' but here appears to correspond with the Vao 'line.' In the same way, in Mota and Merlav the members of a crew are confined to a single matrilineal moiety (Rivers, 1, vol. I, p. 172).